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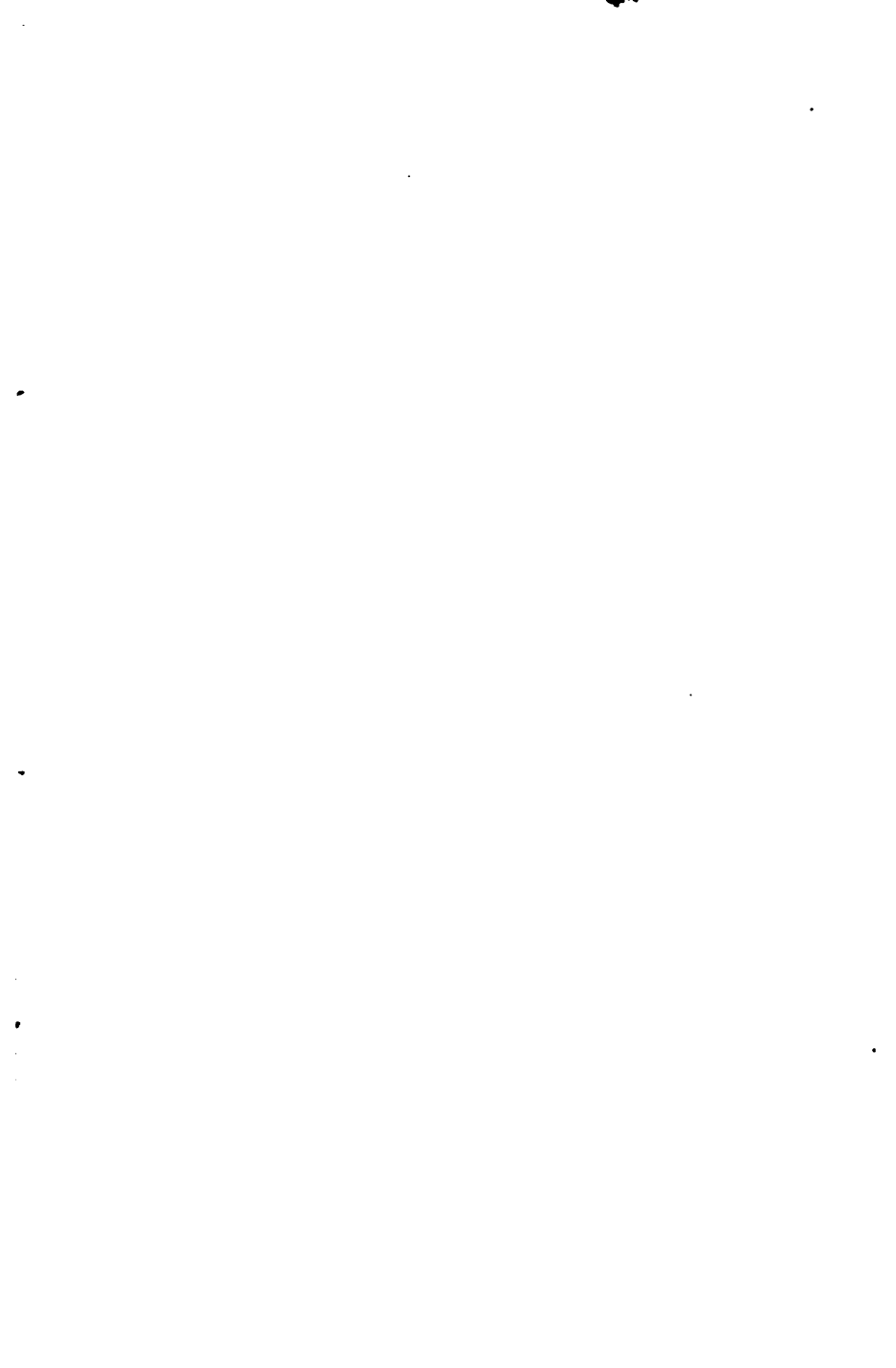














# BATES

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A Brief History and Genealogy

OF

JOSEPH HARRISON BATES

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BY HIS SON

MADISON C. BATES

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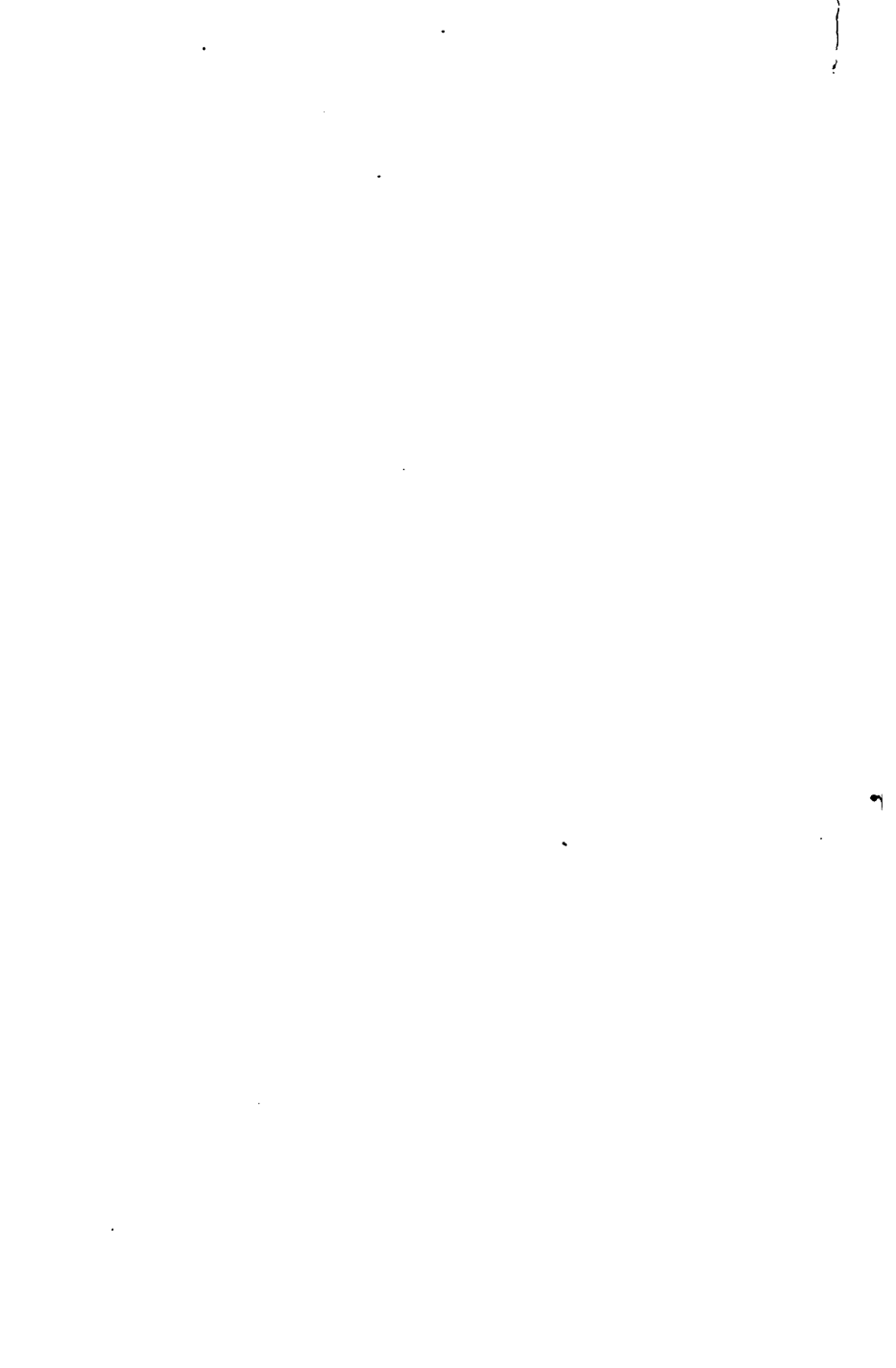
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**JOSEPH HARRISON BATES**



# FOREWORD

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MR. GEORGE L. BATES

Bitye Kameruns, West Africa.

*My Dear Son:*

In compliance with your request that I write you some of the facts concerning the life of my father, I am now sending you the following:

First, let me say that I very soon found that in order to do the subject justice I would have to go back further and branch out more than I at first thought to do. I have done this the more willingly because I fear that it is not being done by any one else and that if necessary facts and dates are not secured now the time will very soon come when it will be too late. I feel now very keenly that the golden opportunity for me to have secured at first hand and preserved the facts about my family and their ancestry has already passed unimproved.

Through the aid of my cousin, Creed F. Bates, of Chattanooga, Tennessee, who has had especial opportunities to know the facts, having



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lived all his life among the Bates people where father was born and grew to manhood, and from the biography of my uncle, Jefferson Dillard Goodpasture, and also from Mr. H. R. McIlwain, Virginia State Librarian, Richmond, Va., as well as from father's private papers left by him at his death, all of which are in my possession, I have been able to get the facts that follow, and I feel sure they are entirely trustworthy.

MADISON C. BATES

Galesburg, Ill., December, 1915.

## BATES

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I will say in the beginning, that it appears that the ancestors of both my father and mother were of Scotch-Irish descent—that is to say, they came from Ulster District, Ireland,—but were of Scotch and English stock, possibly slightly mixed with Irish blood at the time they came to America. This subject I will refer to again.

My father, Joseph Harrison Bates, was born May 4, 1806, at Cades Cove, near Knoxville, Tenn. His father died when he was a lad. The mother and family soon after moved to McMinn County, Tenn., where his eldest brother, William, and his brother, Ezekiel, owned and lived upon adjoining farms. With these brothers my father made his home until he reached early manhood. I have heard him speak of this, and it is confirmed by Creed F. Bates, who is a son of Ezekiel Bates. From him we also learn that both my grandfather and great-grandfather were born in Virginia; that my grandfather, James Bates, was born in Prince Edward County, and that both he and his father, William Bates, were soldiers in the Revolutionary

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War; that the latter was in the battle of King's Mountain, serving under the command of General John Sevier. He also says that grandfather, James Bates, served in the Continental Army, and that there are traditions in the family of occasions where he was conspicuous for certain acts of daring, and cites one which he says was often related by grandfather himself and his companion in the venture, as follows: As the Continental Army was short of provisions, they observed the British arranging to unload supplies in a small boat from a larger vessel. James Bates and a companion hid themselves near where the boat would land and after it had discharged its cargo and started back to the ship, the two men rushed up, detached each a barrel of crackers and got away with them successfully to the Continental troops despite the hail of British bullets that whistled around them during the escapade. This occurred near Norfolk, Virginia.

I have, however, aside from this, other convincing evidence as to the fact that these ancestors served in the war of the Revolution. I wrote to H. R. McIlwaine, librarian of the Virginia State Library, Richmond, Virginia, asking for information, particularly about these two names. Under date of January 14, 1915, I received the following reply: "My dear Sir: I am in receipt of your kind letter of the 12th inst., enclosing one dollar for a search for the records

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of William and James Bates, and I am glad to be able to tell you that we have the records of both these soldiers, certified copies of which will be sent you upon the receipt of two dollars for each name desired." This is signed by H. R. McIlwaine, State Librarian, per Morgan P. Robinson, Archivist. In reply I sent for a certified copy of the record of James Bates. This certified copy consists of four different records where the name appears. One only of these certificates I will copy, as this seems entirely sufficient and refers without doubt to my grandfather, James Bates.

"I certify that the name of James Bates is recorded in the manuscript volume now in this library known as 'War 4,' page 100, in 'a list of soldiers of the Virginia line on Continental Establishment, who have received certificates for the balance of their full pay agreeable to an act of Assembly passed November Session, 1781,' and that this reference shows that the said Bates received on August 18, 1783, two certificates, one for the sum of £17, and the other for the sum of £49 - 10<sup>s</sup> - 10<sup>d</sup>. Signed, Morgan P. Robinson, Archivist, Virginia State Library, Richmond, Va., Jan. 28th, 1915."

In my correspondence with Mr. McIlwaine, he states that many of the records of the Virginia Revolutionary soldiers are either missing or are incomplete. I think we are fortunate in

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getting as much of the record as we have. One other certificate refers to pay received, in this case but £5. The one I have copied, you will note, shows that the time of service was a little more than five years (\$6.50 per month). The £5 would add nearly four months more, and there is no certainty but that he may have served even longer.

Returning now to my father, we find that about the time he reached manhood he came from McMinn County to Overton County. The probable reason for this move is found in the fact that he had a cousin, Joseph Bates, living in Overton County at the time. This move was one of great importance to him as will appear later. This kinsman, Joseph Bates, seems to have been a well-to-do farmer for his day. The Goodpasture Biography says: "Among the first business intrusted to Judge Goodpasture after he came to the bar was his employment to write the will of Joseph Bates (1777-1849) who lived in Bates Cove, near Monroe, on the Livingston Road. He was a man of strong intellect, of fair education, and well posted on current events. In religion, he was a Cumberland Presbyterian, and in politics a democrat. He was a prosperous man, of good, sound judgment, proud of Bates Cove, on which he built one of the first, if not the first, brick houses in the county. He owned many negroes, whom

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he treated well, but made profitable. He was the father of the late Rev. Thomas Fletcher Bates, and a cousin of Mrs. Harry M. Watterson, who is the mother of Henry Watterson, of the *Louisville Courier-Journal*, and a cousin of Rev. Joseph H. Bates, who married a sister of Judge Goodpasture." The Goodpasture family lived not many miles from Bates Cove.

The country on both sides of the line between Kentucky and Tennessee along the Cumberland river and from the plateau of the Cumberland Mountains west to Nashville, Tennessee, was known as the "Cumberland Country;" and that part of this Cumberland Country lying to the east, embracing the foothills of the Cumberland Mountains, including several counties, Overton among them, was called the Mountain District. This is described as one of the most charming regions to be found anywhere. It is related that the great French naturalist, Mechaux, after describing one of its numerous streams—Roaring River, with its many falls following each other in rapid succession, and its many tributary streams, fed by never-failing springs, plunging into it over its high banks; the numerous varieties of trees and shrubs along its banks, especially the wild magnolia so celebrated for the beauty of its flower and foliage—declared that "All these circumstances give the banks of Roaring River a cool and pleasing aspect which

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I have never witnessed before on the banks of other rivers."

The emigrants to all this region, for the most part, either crossed the Cumberland Mountains from southwest Virginia and North Carolina, or came by boat up the Cumberland River from Nashville, after having reached there by descending the Ohio River to the mouth of the Cumberland and up that stream to Nashville. Those from Pennsylvania and the north part of Virginia and from farther east generally came by the latter route, our ancestors came by the former.

The latter part of the eighteenth century the Goodpastures emigrated from Washington County, Va., to Tennessee, stopping for a time east of the Cumberland Mountains at Southwest Point, near a Federal Fort, on the Tennessee River, in Knox County, at the eastern line of what was then the Cherokee Indian Reservation. In this move was my great-great-grandfather, James Goodpasture, and his five brothers and two sisters, eight of them, and all having Scriptural given names.

They did not remain here long, most of them going on to Kentucky and some of these a little later going further on into Southern Ohio, Illinois, and Missouri. James Goodpasture, my great-grandfather, with his family, decided to locate in the western foothills of the Cumber-

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land Mountains, near the western line of the Indian reservation, in what was then Smith County, a locality directly across the mountains from their home, near Southwest Point.

One of the last acts of James Goodpasture, while a citizen of Knox County, was to sign a petition praying for the formation of a certain new county. It is stated this document "was signed in fair and legible hand by James Goodpasture and John Goodpasture."

There had long been a trace across the mountains from Southwest Point to the Cumberland settlements; but at the time the Goodpastures crossed the mountain a wagon road had been recently marked out under authority of the Government, between Southwest Point and the location of the present town of Carthage. This work was the enterprise of Captain William Walton. The narrative says the road which still bears his name was about one hundred miles in length, and contained four *stands* for the accommodation of travelers. Coming west the first of these was at Kimbrough's on the eastern foot of the mountains; the second at Crab Orchard, a once famous place on the mountain plateau, in Cumberland County; the third at White Plains, in Putnam County, on the western foot of the mountain; and the fourth was near Pekin, also in Putnam County. The road was completed in 1801. In the fall of 1802 Michaux writes of this



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road: "The road that crosses this part of the Indian Territory cuts through the mountains in Cumberland; it is as broad and commodious as those in the environs of Philadelphia, in consequence of the amazing number of emigrants that travel through it, to go and settle in the western country (Kentucky and Tennessee). It is, notwithstanding, in some places very rugged, but nothing near so much as the one that leads from Strasburg to Bedford in Pennsylvania." In the year, 1800, when the Goodpastures crossed the wilderness the road was neither so good nor so safe as it was when Michaux traveled it, although, even then, it was not considered prudent to travel it, except in parties, on account of roving bands of Indians.

James Goodpasture, my great-grandfather, was the son of James Goodpasture, the oldest of the six brothers already mentioned. He married Miss Hamilton in 1776. They had eight children, seven of whom were born in Virginia. In 1800 they moved from their home at Southwest Point across the Cherokee Indian Reservation, called the wilderness, and settled in what was then Smith County. By the treaty of Tellico in 1805, the Indian title to the wilderness was extinguished and from that time the whole of the mountain district was open to settlement. The next year, or in 1806, Overton County was organized and their home being within this county,

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my great-grandfather was elected captain in its first military organization.

John Goodpasture, my grandfather, son of James Goodpasture, was born near Abingdon, Washington County, Virginia, November 4th, 1778. He came with his father in 1800 and located on Buffalo Creek, a tributary of Roaring River, near the present village of Hilham, in Overton County. There were few settlers then in this section of the county. For a little time his nearest neighbor was eight miles distant. The country was wild and beautiful. Its surface was rough and broken, but the coves and valleys were covered with luxuriant canebrakes and the hills bore so abundantly the wild peavine that stock fattened in the woods. He did not have to feed his stock winter or summer. Good timber was abundant and near at hand. Buffalo Creek was a fine stream fed by many of the never-failing springs so much sought after by the first settlers.

Not long after the emigration of the Goodpastures, came also William Bryan, a native of Virginia, who with his family settled in the same neighborhood. Here, in 1808, John Goodpasture was married to his daughter, Margery. They began life poor, but by industry and thrift they were enabled to make a comfortable living and to give each of their children an education such as the community afforded. They brought up a family of fifteen children, fourteen of their

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own and a nephew, Jefferson, the son of James Goodpasture, deceased, all of whom survived them except Andrew B., who died in Illinois at my father's home in Morgan County, April 17, 1842, in his twenty-fourth year. I remember him well. They had first lived in a log cabin, such as was common among pioneers, but in 1804 they built a two-story, weather-boarded, hewn log house, with a kitchen in the rear connected with the main part of the house by an enclosed hallway which served them as a dining room. In this house they lived sixty years, without intermission, or until their death which occurred in 1864. I visited them in 1860 and remember them and their home with genuine pleasure. The narrative says: "Plain and unpretentious as it was, this humble dwelling saw more of the bright sunshine of a happy home and less of the dark shadows of sorrow and distress, than many more imposing structures—even of the present day. Under its roof seven little boys and seven little girls were born into the world. Never in want and never idle, the years rolled by, and they grew to be seven honest, self-supporting Christian men and seven virtuous, domestic, pious women. There was never a death in that old house from the day it was built until the master and mistress whom it had sheltered for sixty years, in ripe old age—eighty-six and seventy-nine—within two

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months of each other, were gathered to their fathers and left it tenantless; for no one of the fifteen children any longer called it home."

"John Goodpasture was a man of strong, positive character. Firm and just, he was at the same time so conservative and liberal that he never had a lawsuit in his life, and maintained at all times the utmost respect and confidence of his neighbors, among whom he was regarded as a leader. For half a century he took two newspapers—a political paper supporting the democratic party with which he always affiliated, and the organ of the Cumberland Presbyterian Church, of which for fifty-five years he was a member. Temperate in all things, he never used tobacco in any form and for the last fifty years of his life totally abstained from the use of intoxicants. Regular and domestic in his habits and tastes, he never spent but eight nights from home after his marriage. Faithful to his public duties, he voted at every election held in his district. And with a powerful constitution and an orderly manner of life, he never had a serious spell of sickness except that of which he died."

Some further facts gleaned from the Goodpasture Biography are worth mentioning, as they give a glimpse of some of the life and aspirations of the people among whom my mother grew up. I have many times heard mother refer to the leading men of the community and to the

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school at Hilham, a half mile from them. A name oftener mentioned than any other was that of Moses Fisk, a somewhat eccentric character. He came into that part of the country soon after the Goodpastures. He was from Massachusetts; a graduate of Dartmouth College, and had taught seven years in that institution. He was a lawyer; also a surveyor. He was connected with many public enterprises and held many public positions of trust. He was tendered the presidency of the University of North Carolina but declined the offer. In 1802 he was appointed one of the commissioners to locate the boundary line between Tennessee and Virginia, and but recently the work of this commission was upheld by the Supreme Court of the United States. He found time for much literary labor also. In about 1805 he laid out the town of Hilham and spent much money in laying out and attempting a system of turnpikes, all centering there. His chief care, however, was to secure for it suitable institutions of learning. He was a trustee of Overton Academy and of Fisk Female Academy; the latter institution was endowed by the gift of one thousand acres of land each by Mr. Fisk and Sampson Williamson, and established by legislative authority in 1806, "at a place called Hilham in the County of Overton." This, it is stated, was the first distinctively female school chartered in the South and one of the first in America.

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Although Fisk Female Academy was not destined to make a permanent success, good schools were maintained at Hilham for many years, and men who later attained conspicuous success in various callings received their early schooling there.

It seems that Mr. Fisk induced many young men from New England to come to this region generally as teachers. Among these was "Judge Leanord who taught successfully at Hilham," and married Mr. Fisk's daughter. Another was John Dickinson who, after teaching awhile, "became a distinguished lawyer in Nashville; fought a duel with one of the Overtons (using Fisk's dueling pistols), and died in the opening of a brilliant career." One other I may mention who was the family physician and whose name I have heard many times was Dr. Titus T. Barton, a graduate of Dartmouth College, an ordained minister in the Congregational Church, and a doctor of medicine, who came to Hilham Nov. 28, 1817, and practiced medicine there until 1827, when he left there for Jacksonville, Illinois, and died enroute."

"The Goodpastures and Fisks were good friends during all the long years they lived as neighbors. John Goodpasture (mother's father), who was a justice of the peace at the time, performed the marriage ceremony when, some time about 1815, Mr. Fisk, then more than fifty years

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of age, found himself a wife; and when, many years afterward, they failed to agree, by their request, he fixed the allowance to be made her upon their separation. She lived thenceforth in a house of her own, in the same yard, and both parties carried out their agreement faithfully as long as they lived."

Of this Goodpasture family, all grew to manhood and womanhood. All of them were professing Christians. All but one, Andrew, who died in his twenty-fourth year, married, and all but one, Esther A. (Aunt Hettie) had children. All the daughters but one or two married farmers. Of the sons, two were farmers, one a minister, two were physicians, and two were lawyers. Seven remained in Tennessee, six came to Illinois, one went to Missouri, and one to Mississippi. Two of them, if it is proper, might receive a word of special mention.

Abraham professed religion Oct. 17, 1833, and in November of the same year became a candidate for the ministry under the care of the Elyton Presbytery of the Cumberland Presbyterian Church, was licensed April 25th and preached his first sermon May 3, 1835. He moved to Illinois and became a member of the Sangamon Presbytery and was very active in the work of the ministry. From the journal which he kept during the first forty years of his ministerial life, it appears that he preached

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4320 sermons during that time. He had an appointment to preach for the Sunday succeeding his death. "He was a man of sublime faith, a joyous and cheerful disposition, and a charming social nature."

Esther A. appears to have been a favorite in the family. When I was in Tennessee in 1860, I visited her and her husband at their home. They had no children, and never owned slaves. They had a neat and comfortable home, near where she was born and where she lived until her death. Her skill in handiwork was quite famous. Of course she had more time to give to it than her sisters. She possessed a dress that she made herself after she had raised the cocoons, reeled the silk, dyed it, and wove the cloth. At her death she left \$1,000.00 to be divided equally among her nephews and nieces. There were so many of them that the amount for each was small, but it was enough to indicate her character.

Father was married March 11, 1828, to Miss Nancy Bryan Goodpasture, daughter of John and Margery Goodpasture, of Hilham, Overton County, Tennessee. She was the third child of a family of seven boys and seven girls (all born in the same house in which the parents both died in 1864). In 1830 my parents moved from Tennessee to Morgan County, Illinois. Their first stopping place was near the site where Jackson-



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ville now stands. Their first winter here was a notable one for its severity; ever after known in the history of Illinois as the "winter of the deep snow." Snow fell to the depth of four feet on the level and remained on the ground nearly all winter. The wild game nearly all perished. The settlers had to go long distances, in many cases, to get their grain ground and they were in many ways subjected to very great hardships. That first winter passed, conditions soon began to assume a more cheerful outlook; though the struggle was in fact just beginning. At that time my parents had three children; the two eldest (twins) born Dec. 15, 1828, the third born Jan. 30, 1830. All they had to start with was a pair of horses, wagon and harness, and the little furniture they brought with them. They had come too late to raise a crop that first summer. I cannot remember now that father and mother often referred to the hardships of those days; in fact, I doubt if they looked upon those early experiences as hardships. They had not come alone to Illinois. There were a number of families of their acquaintances that came with them. Among them was a sister of mother's and her husband, Thomas Dale, who were then recently married; also an uncle of mother's, Abraham Goodpasture, who came at the same time or soon after and settled near where father located. Many of his descendants are now living in that locality. I

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have heard mother tell that the Dales were fortunate enough to bring with them two or three hundred dollars in money which he loaned to a neighbor for a year, taking as security a mortgage on a quarter section of land situated within the present limits of the city of Jacksonville. As pay day approached Uncle Dale was so fearful lest he might have to take the land that he could hardly sleep of nights. He got his money however, and they returned to Tennessee.

I find that as early as 1835 father had become a land owner. In June of that year he purchased of Wm. R. Ham forty acres of land in Morgan County, paying cash down for it. In September of the same year he bought from the Government, Andrew Jackson, president, forty acres. A little later he bought other small tracts, paying the cash when purchase was made.

In the year, 1835, in August, he was elected justice of the peace for Morgan County, receiving his commission from Governor George Duncan. He was also chosen to take the first government census of Morgan County. I remember hearing him say that at that time he knew by name every man in the county. He was also at an early date trustee of school for Morgan County. The early school law of Illinois was very imperfect. Separate school districts had not been provided for. Attendance at school was wholly voluntary. Schools were not maintained

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by taxation, but by voluntary subscription. A subscription paper was circulated for every separate term, generally for a three-months school, stating the name of the teacher, the pay he was to receive, the rate per scholar to be paid, where the school would be held, and any other conditions that were necessary. This subscription was often presented to every family within three miles of the proposed school. The place of holding the school was not always the same from term to term. This was arranged so far as possible to accommodate the patrons or subscribers. A statement of my early school experience will illustrate the situation. After I was old enough to go to school, up to and including my tenth year, a period of say five years, my father living at the same place during the time, I remember distinctly attending school at six different places. One of these places was in the best room of our own home. Two other places were two and three miles away and in private homes. Not one of these six schools had any of the conveniences now considered essential in any public school. They were all subscription schools such as I have described. Before I had reached the age of ten a comfortable school building, as school houses were in those days, was built in easy reach of father's and school from that time was regularly held there; and in like manner school matters took shape in the other communities. On the

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farm in Adams County, Illinois, where we moved in 1847 when I was in my eleventh year, we were in easy reach of school. One of the things that happened in the neighborhood soon after we were settled there was the building of a new modern school house within a half mile of our home, located on land given for that purpose by father.

Thus the question of educating his children was always prominent in his plans and efforts. In 1861 they moved to Knox County to be near Cherry Grove Seminary. In 1866 they again moved, this time to Lincoln, Illinois, to be in reach of Lincoln College with the same purpose in mind, meantime owning and renting his Adams County farm.

Religiously, father was a Cumberland Presbyterian, as you know. He united with the church early in life, when that church itself was but newly organized. His death came not long before the church of his choice was reunited with the Presbyterian church, which event took place in 1902. Mother and her father and mother, together with nearly all her brothers and sisters, were Cumberland Presbyterians.

I have already stated that from the best information I have the families of both father and mother were of Scotch-Irish stock and that is about the same as saying Scotch-Irish Presbyterian stock; that is to say, their ancestors were of the people who were colonized in the north

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counties of Ireland near the beginning of the seventeenth century; and though it may be more or less familiar to you, I want to recite very briefly a little of the history of this people. I rely mainly on John Fisk's Historical Works for my information, together with a history of "The Scotch-Irish in America," written by Professor Henry Jones Ford of Princeton University, and published February, 1915. The first lines of the opening chapter of this book of 600 pages are as follows: "In 1609, six years after the accession of James VI of Scotland to the throne of England as James I, a scheme was matured for planting Ulster with Scotch and English and the following year the settlement began. The actual settlers were mostly Scotch and the Ulster plantation took the character of a Scotch occupation of the north of Ireland. In that plantation was formed the breed known as the Scotch-Irish which was prominent in the struggle for American independence and which supplied to American population an ingredient that has deeply affected the development of the nation." Fisk's history says: "It was in 1611 that James I began to put this scheme into operation, sending from Scotland and the northern counties of England a Presbyterian company of picked men and women of the best sort, yeomanry and craftsmen like those who settled Massachusetts and Connecticut, with

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many generations of ancestry behind them of a far higher level of intelligence and training than the native peasantry of Ireland. At the beginning of the eighteenth century the percentage of illiteracy in Ulster was probably smaller than anywhere else in the world. There were then more than a million of these Presbyterians in Ulster."

It must not be inferred from this that there were no Irish included in the plantation. On the contrary, it appears that over eleven per cent of the land that had been set apart for the plantation was assigned to native Irish who had met the tests required of those who were to receive land. Fisk says: "That province had been the most neglected part of the island, a wilderness of bogs and fens; they transformed it into a garden. They also established manufactures of woolens and linens which have ever been famous throughout the world." The other authority cited says: "Ulster had been the most backward province in Ireland. It became the most populous and wealthy." Again Fisk says: "The flourishing manufactures in Ulster aroused the jealousy of rival manufactures in England who in 1698 succeeded in obtaining legislation which seriously damaged the Irish linen and woolen industries and threw many workmen out of employment. About the same time it became apparent that an epidemic fever of persecution had

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seized upon the English Church." "They were forbidden to keep school; marriages performed by their clergy were declared invalid; they were not allowed to hold any office higher than that of petty constable, and so on through a long list of silly and outrageous enactments. For a few years this tyranny was endured in the hope that it was but temporary. By 1719 this hope had worn away and from that time until the passage of the toleration act for Ireland in 1782, the people of Ulster kept flocking to America. Of all the migrations to America previous to the days of steamships, this was by far the largest in volume . . . . . In 1770 one-third of the population of Pennsylvania was Scotch-Irish. Altogether between 1730 and 1770 I think it probable that at least half a million souls were transferred from Ulster to the American colonies; making not less than one-sixth part of our population at the time of our Revolution."

They settled in considerable numbers in New England and the central and southern Atlantic colonies, but by far the greater number landed at Philadelphia, and either remained in Pennsylvania, where many of them became the pioneer settlers of Western Pennsylvania, or, leaving that state they crossed the Potomac River into the Shenandoah Valley, settling along the Valley to the Southwest, until they reached Southwest Virginia and Northern North Carolina, where they settled in large numbers.

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Fisk says: "It was about 1730 when the Scotch-Irish began to pour into the Shenandoah Valley . . . . . Their very oldest churches, the Tuscarora meeting house, near Martinsburg, and the Obequon Church, near Winchester, are still standing. The Germans were not long in following them, and we see their mark in such names as Strasburg and Hamberg."

At the time of the Revolution, settlers had reached all of Southwest Virginia and Northern North Carolina up to the Southeast corner of Tennessee. The defeat of the Indians in 1776 at the battle of Wautaga made it possible from that time for settlers to enter Tennessee and Kentucky from that point. Two years later a battle of even greater importance was won over Colonel Hamilton, the British Commander at Vincennes, and his Indian allies that made safe the passage of the Ohio River to its mouth. After this, emigrants could with comparative safety reach Kentucky and Tennessee from the North and from the South.

The close of the Revolution thus found the Scotch-Irish forming the greater part of the inhabitants in the regions nearest these two great natural passageways into this new and much coveted territory. This gave them an advantage they were not slow in using, and thus is explained the fact that the great majority of the people of Kentucky and Tennessee were and are of Scotch-



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Irish stock. The settling of these states was so rapid that they were very soon admitted into the Union, the former in 1792 and the latter in 1796. It ought also to be stated that the people of Southern Ohio and Southern Indiana were largely of the same stock as that which settled Kentucky and Tennessee.

It was about this time that a religious movement began that then and ever after most profoundly affected the religious life of the great Mississippi Valley, and even far beyond. It is generally spoken of as the Revival of 1800. The Methodists and other churches took an active part in this revival, but I will refer now briefly to the part the Scotch-Irish Presbyterians took in it.

History records that "a very low state of vitality in religion had been reached just preceding the revival." Many causes have been assigned for this. A prominent authority has recently said that "the years of the Revolution and the years immediately following mark the lowest point ever reached in the religious life in New England." In speaking of the religious life of Yale College, the same authority says: "The religious condition of this institution during the years following the Revolution had become deplorable. The opinions of French infidels and Thomas Paine were almost universally accepted by the students and were accompanied by a fla-

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grant moral life." Similar conditions prevailed everywhere. One authority says of the Cumberland country I have already described, "There seems to have been no great amount of dishonesty . . . . But after the Revolution, mainly through the influence of the French soldiers who had aided us in that struggle, infidelity swept over all this western frontier . . . . All the historians are agreed in their testimony to this vast prevalence of infidelity . . . . The general lack of regular preaching and the bad character of many who did preach helped to sweep faith away from the country . . . . The lives of unconverted preachers, elders, and members made a woeful chapter in the history of this period."

The first preachers in Tennessee and Kentucky were Scotch-Irish Presbyterians, and the very first churches were organized and church buildings erected by them. Others followed soon. One historian says, "That revival had some very striking antecedents. It began in 1797. The year preceding its beginning was marked beyond all others by calls to fasting and prayer by Presbyteries, Synods, and General Assembly—fasting and praying for the outpouring of the Holy Spirit. Ohio Presbytery held a monthly fast day all through the year, 1796, to pray for a revival. The Synod of the Carolinas had appointed a Synodical Fast Day in which all its congregations were to pray for the

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outpouring of the Holy Spirit. A large number of the Congregations in Western Pennsylvania had drawn up written covenants to pray for a revival. The General Assembly also appointed a fast day to be observed in all the churches—repentance, humiliation, and prayer for the outpouring of the Holy Spirit being specially mentioned.” One minister who preached to three congregations drew up a covenant for his congregations. Every Saturday evening, every Sunday morning, and one whole Sabbath of each month for a year was to be observed as a season of special prayer for the outpouring of the Holy Spirit in Logan County, Kentucky, and throughout the world.

The first tokens of the revival in the Cumberland country it appears were in the congregations of Rev. James McGrady; but it quickly spread in every direction, and into some communities even in advance of any minister. The ministers friendly to the revival were in constant and increasing demand. Strange to say, there were some ministers in the church that had been so earnestly praying for a revival that, now that it had come, were found opposing it. But this opposition did not seem in the least to hinder its spread. The deplorable fact was that the opposition greatly wronged the church in which the opposers were ministers.

The people came to the meetings in such

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numbers that the meeting houses could not hold them. Soon they began coming prepared to tent near the places appointed for meeting. It was in this way and at this time that the custom of holding "Camp Meetings" took its start.

The revival spread not only all over Kentucky and Tennessee, but it reached nearly or quite all of the older states. It completely revolutionized the religious life of Kentucky and Tennessee. The urgency for more ministers became so great that in some instances men were licensed and ordained to preach who had not the full amount of education required by the Presbyterian Church, there being precedent for this in exceptional cases. Among those who were early ordained by the Cumberland Presbytery of the Presbyterian Church were three men of exceptional ability who were allowed to make exception to certain parts of the Westminster confession of faith, so-called hyper Calvinistic, wherein it seemed to them to teach *fatalism*. They accepted the book, however, as a whole for "Substance of doctrine."

The Synod in reviewing the doings of this Presbytery refused to concur in its action in ordaining these three men. After four years' efforts to settle the differences between the Synod and Presbytery had failed, the General Assembly finally dissolved Cumberland Presbytery. After another year or more spent in further ef-

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forts to reach an agreement had likewise failed, Revs. Finis Ewing, Samuel King and Samuel McAdow, the three men that were ordained with the reservation as already mentioned, were organized, or reorganized, into a Presbytery which they named "Cumberland Presbytery," not now of course having any connection with the Presbyterian Church. This was done February 4, 1810, in Samuel McAdow's home in Dickson County, Tennessee.

The new Presbytery grew rapidly. Other Presbyteries were soon organized and they unitedly took the name, "Cumberland Presbyterian Church." The new church in government and discipline was like the old. In doctrine the Westminster Confession of Faith was revised to make it harmonize with the teachings of the Scriptures as they understood them. This in brief is the outline of the origin of the Cumberland Presbyterian Church.

I have already referred to the reuniting of these two churches in 1905. This union was not accomplished, however, until after the Presbyterian Church had in 1902 modified or qualified its declaration of belief on the points that had led to the separation. It is also true, doubtless, that the preaching from the pulpit of the Presbyterian Church at the time of the reunion had come to be practically the same as that of the Cumberland Presbyterian Church.

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Another thing has come to pass in later years that would seem to vindicate the practice of the Cumberland Church; that is the attitude now taken by the Presbyterian Church toward revivals or toward the use of *special meetings* and *special methods* for the promotion of revivals. There is not now, perhaps, any church that is more active in this line of evangelism. It has a large committee of ministers and laymen appointed by the General Assembly, with ample funds provided and the assurance of hearty sympathy for promoting revivals, and this work is being carried forward actively and with marked success.

By 1860 emigration to the north from the southern states had about ceased. The nativity of the settlers of Central Illinois to about as far north as Rock Island and La Salle Counties has not materially changed since, except as it may have been affected in the more northern counties and a few of the larger cities by foreign emigration since the Civil War.

That the greater part of these early settlers were of Scotch-Irish stock seems certain. John Fisk, the historian, is authority on this point, and it is plainly indicated by the fact that these settlers came mainly from those states and parts of states where this people made up the greater part of their citizenship.

Admitting the high character and achieve-

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ment of those coming here from other states and with other native ancestry, it is still true that no one nationality, nor probably all others combined, contributed so much toward the material prosperity and moral and religious character of the people of this region as did the Scotch-Irish. The characteristic of this people for intelligent initiative and force was most strikingly seen in the early settlement of Illinois. They were on the ground while the hostile Indians were still here, and it was they who, in the Black Hawk War, drove them forever west of the Mississippi River. They were the first to own the land and establish homes, planting the first orchards, building the first cabins, and a little later the first comfortable dwelling houses and barns. They established the first roads, built the first bridges, the first saw mills and grist mills. They established the first schools and churches. They made the laws and filled the offices both local and state. (Of the eighteen governors of the state up to 1885, thirteen were of Scotch-Irish stock.) They grew the wool and the flax and manufactured them into cloth from which they fitted and made their own clothing, not alone for the children but for the men and women as well, and also their beds and bedding. They even made and repaired their shoes. I well remember father's "shoemaker's bench" and tools. They were also later the first to introduce blooded stock—horses,

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cattle and hogs. They were first to introduce improved methods of farming and improved machinery. It was a Scotch-Irishman, Cyrus McCormick, who invented and made the first reapers and mowers.

One word more in reference to religious conditions. It is a singular coincident that at almost exactly the time the Cumberland Presbyterian Church was founded, another church, The Church of the Disciples of Christ, was being organized; and that, too, among the Scotch-Irish people. The prime mover, Rev. Thomas Campbell, a minister of the Seceder Presbyterian Church, came from Ulster, Ireland, in 1807. He landed at Philadelphia and settled in Southwestern Pennsylvania. He at once united with the Seceder Church there and began preaching. Within a year or two he withdrew from that church because of some difficulty with the Presbytery of which he was a member. He continued preaching, however, to a few of his sympathizers. He and they, in 1809, organized themselves into an "association," the character and purpose of which Mr. Campbell set forth at considerable length in a "declaration" to which they gave formal assent. About two years later, in 1811, a church was organized, made up at least in part of these same persons. In this new church at its first meeting, Rev. Thomas Campbell was chosen Elder; Deacons were chosen, and



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Alexander Campbell, son of Thomas Campbell, was licensed to preach. These two, father and son, were at the beginning chief advocates of their peculiar views. Hence their followers at first were frequently called Campbellites. Their followers for a number of years were chiefly Scotch-Irish. Their movement from Western Pennsylvania was largely southwest into West Virginia, Southern Ohio, Kentucky and Tennessee, and in turn from there to Illinois. Thus we see started among this virile people, within two years' time, two new and vigorous religious sects or denominations.

The years from my earliest recollection up to the time of the Civil War were years of especial activity religiously, and cannot be rightly understood without keeping in mind the facts I have just stated. President Ozora Davis, of Chicago Theological Seminary, says that the spiritual impulse from the revival of 1800 was actively continued up to 1858. It must be admitted, however, that they were also years of much doctrinal or religious controversy as well, especially in the newer states. This controversy was largely the natural sequence of the founding of these new churches. These early preachers were not ignorant enthusiasts; on the contrary, while many of them were not extensively educated in the schools they were educated men, and some among them possessed rare gifts of intel-

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lect and speech. They had that kind of education that made what they knew thoroughly their own. Their aptness and force in argument or debate was not easily excelled. They were the same type of men as the leading Illinois statesmen of the time—of the same stock and educated in the same kind of schools, such men for example as Lincoln, Yates, Oglesby, Palmer and Culom, and they were equally as strong with the people in the pulpit as these men were on the stump or platform.

All was not controversy, however. There was much faithful, earnest, practical preaching, both at regular appointments and at special and revival meetings. The people, it seems to me now, to an unusual degree had the church-going habit.

It seems to have been father's fortune to have lived all his life among the people that were of his own nativity. They were a people religiously disposed and trained. They were independent, generous and warm-hearted, making the very best of neighbors and friends. So seldom did he ever refer to the subject, however, after I was old enough to remember, that I could not have told until recently any more of his ancestry with certainty than that he was born in Tennessee and came from there to Illinois. It was early in father's married life that he felt that it was his duty to preach. It was at a time in his

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life and under circumstances most forbidding. He had but a common school education, though it is true he had made good use of his opportunities for improvement. He completed the course that was prescribed by the Presbytery and was duly ordained. He never, however, gave his whole time to preaching. But while giving sufficient time to keep the farm running, he at the same time preached for a good many years to the weaker churches and needy communities, always for very small money consideration or for none at all. I am sure that many of those to whom he preached ever after gratefully remembered him. The practice of following some secular calling and at the same time preaching was common at that time in the newer settled states. Generally most of the week between Sundays was spent at home. His preaching was closely scriptural, neither emotional nor contentious. He heartily fraternized with all the churches.

One thing that stands out very clearly as I remember father's life during the time we children were growing up is, he was always concerned that we should have religious advantages. I have referred to his interest in our schooling, but even more was he concerned that we should become Christians. We lived for many years where churches were scarce, and regular weekly preaching services at one place were rare; but from my very first recollection we in some way

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found a Sunday School to attend and a place for at least occasional church service.

The lack of regular preaching was met as far as could be by occasional *big meetings* two or three days together, or a mid-week evening preaching service often at a private house. Once a year generally a Camp-meeting or a protracted meeting of a week or so would come within our reach. These meetings we were encouraged to attend, and arrangements were such that we could do so. In more than one case I have known father to arrange for us children to attend Camp meeting fifteen or twenty miles from our home.

But these conditions did not satisfy father, either for his own family or for his neighbors. Because of urgent need there was built, almost wholly at his expense, a neat little brick church located in our neighborhood. Before that it was five miles to the nearest church. This was done about five years before the Chicago, Burlington & Quincy Railroad was built or Camp Point was located.

In this church many meetings were held. A church was organized and kept up for years. I have many pleasant recollections connected with it, and great reason to be thankful that it was built. Father burned the brick and I, as a boy, had a hand in helping at this, and in tending the masons when the walls went up. Here Sunday School was held regularly, and also preach-

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ing services, though not generally every Sunday. Occasionally special or revival meetings were held that would continue for several days. These resulted in much good. It was at a meeting of this kind and in this church that I was converted when about fifteen years old.

After the Chicago, Burlington & Quincy Railroad was built and Camp Point was located and churches were established there, the necessity for this church did not seem so great and in the course of years it was practically abandoned as a place of worship. The building has now for many years been torn down, and the few graves that were in the churchyard are sadly neglected.

Father was fond of music, and when a young man he cultivated his voice so that he was able to lead well in public singing and to teach others to sing. Very well do I remember seeing him standing before a class "beating time" and giving instructions when needed. He generally sang without instrumental accompaniment, and taught others to do so. The result was often good, independent singers. This service was given solely for the good it might do and for the pleasure he found in helping others.

The first time I heard a preaching service concluded with the singing of a solo, a practice that later became quite common, was at the Hebron Church, four miles north of Camp Point, on a Sunday afternoon. When father finished

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his sermon he immediately and without announcement sang alone a new hymn that he had learned. I remember the intense interest that was seen in the faces of the large audience as he sang.

I must not fail to mention that family prayers were kept up in father's family, both evening and morning, from my earliest recollection as long as I remained at home, and I have no doubt this was done to the end. It did not matter how busy the time or how urgent the work, the whole family were called together, including visitors and help when we had such. One of the pleasantest memories of those family services is that of the evenings, when in the twilight, in place of a Bible Chapter, father would sing a familiar hymn in which we would all join. One often sung was

"The day is past and gone,  
The evening shades appear.  
O may we all remember well  
The night of death draws near."

"Lord keep us safe this night,  
Secure from all our fears;  
May angels guard us while we sleep  
Till morning light appears."

It was not so much what father and mother said as what they lived before us that made us

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children want to be Christians, and finally led us all to declare ourselves such.

Father's death occurred February 16, 1888, at Lincoln, Illinois, where he was buried in the family lot, where already rested the bodies of Marcus Jerome and Harriet Roseanna (Bates) Harris. July 12, 1891, mother's death occurred at our home. She was taken and placed beside the loved ones at Lincoln.

According to the information I have, my great-grandfather, William Bates, had seven sons, presumably all born in Virginia. Of these sons, I know but little certainly, only of James, my grandfather. Of two others, whose names I do not know, one was the father of Joseph Bates and one the father of Henry Watterson's mother, mention of both of whom has already been made.

James Bates, our immediate ancestor, had six sons and one daughter, viz: William, James, Ezekiel, Russell, Henderson, Mary and Joseph.

Of these, William and Ezekiel settled in McMinn County, Tennessee, and lived and died there. Some of their descendants are still there, especially in and about Cleveland and Charleston. Of Ezekiel's family there are still living two sons, Creed F. and L. W., in Chattanooga, and two sons and a daughter in Los Angeles, California. It should be stated that he was twice married and had eleven children by the first wife

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and nine by the second. The third child, by the first marriage, Col. Thomas Leroy Bates, is still living, well and active; he will be ninety-seven the second of April, 1916.

James settled not far away, but across the state line at Dalton, Georgia, where he died in his ninety-fifth year. He has at least one daughter now living.

Russell went to Texas, where he died. He has numerous descendants, some of whom are now living at Corsicana and adjacent parts of the state.

Henderson settled in Northwestern Arkansas, at or near Fayetteville. Here some of his family are now living.

Mrs. Mary Bates Reagan, about 1853, after the death of her husband, went with a son and his wife to Mexico, Missouri, where she later died. Some of the family still live in that locality.

Of the youngest, Joseph Harrison, my father, a brief genealogy follows:



## GENEALOGY

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Joseph Harrison Bates married Nancy Bryan Goodpasture, March 11, 1828. They had fourteen children, namely:

William Iredell and Mary Elzada (twins), John Russell, Hettie Elizabeth, Thomas Jefferson, Permelia Jane, Madison Cauby, Margery Josephine, Joseph Baxter, Abraham Henderson and Nancy Ann Dulcena (twins), Marcus Jerome, Margaret Ann and Harriet Rosanna.

### I.

**WILLIAM IREDELL**, born December 15, 1828. Died May 4, 1913. Married to Mary Ann (Downing) Robertson, June 27, 1851. They had nine children.

1. Martha Dulcena, born May 7, 1854. Died in infancy.
2. Amos Dillard, now a physician of Camp Point, Ill., born Sept. 8, 1855. Married Sept. 20, 1882, to Florence Curry Seaton. They have one child, Charles Richard, a physician, of New Windsor, Ill. Married to Marian G. Alexander. They have two children, Richard Alexander and Virginia Seaton.
3. Myra Josephine, born March 26, 1858. Now deceased. Married Sept. 27, 1882, to James Guthrie, now of Camp Point, Ill. They had four children,

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three girls and a boy. The girls are all married to business men of Camp Point, Ill. Maud married Fred Omer, one child, Myra Belle; Myrtle married Roy Liggett, two children, Mary Elizabeth and Dorothy; Ethel married Aubrey Spence. James Ralph, of Camp Point, Ill., a farmer, married Claire Stevenson.

4. Ida Frances, born July 25, 1861. Married Feb. 6, 1889, to D. C. Myres, a farmer near Columbus, Ill. They have two boys, Harry Robertson and Justin Fenimore.
5. Mary Effic, born Nov. 25, 1863. Married April 16, 1885, James McAnulta, now in business in St. Joseph, Mo. Children, Arthur Dean and Grace Irene.
6. William Eddy, a farmer, born Jan. 25, 1866. Married Jan. 10, 1889, Lillie Marshall. They have eight children, Bessie, Neva Don, Clarence Dillard, William Eddy, Alvin Thomas, Mary Alice, Paul Presley and Margaret.
7. Hattie Loas, born Jan. 4, 1868. Died Dec. 12, 1870.
8. Joseph Marcus, born April 18, 1870; a farmer; twice married. First, Dec. 20, 1893, to Nora Earel; second, Jan. 24, 1902, to Mrs. Viola Crippin. Their home is near Camp Point.
9. Orval Lee, a dentist of Camp Point, Ill. Married Sept. 14, 1899, to Fanny Henry.

## II.

MARY ELZADA, born Dec. 15, 1828. Died Jan. 26, 1906. Married William Downing, of Camp Point, Illinois, May 28, 1850. Their living children are:

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1. John Franklin, born in May, 1851. Now of Washington, D. C.
  2. Joseph Henry, born in 1856. A physician of Rising City, Neb. Children, two daughters.
  3. Albert Rezin, born in 1859. A physician of Merna, Neb. Children, two sons.
  4. Jessie Viola, born in 1864. Married Matthew Smith, a farmer, near Camp Point. Ill. They have two sons, the elder married and living in Kansas City, Mo.
  5. Harriet E., born in 1867. Married Eugene Poling, a farmer, near Loraine, Ill. Children, three sons and one daughter.

### III.

**JOHN RUSSELL**, born Jan. 22, 1830. Died Nov. 3, 1901. Married Miss Hutchinson, of near Springfield, Mo. Their home was at Republic, Green County, Mo. They had no children, but adopted two, John and Theresa, brother and sister.

### IV.

**HETTIE ELIZABETH**, born in Morgan Co., Ill., Sept. 27, 1831. Died Aug. 16, 1832.

### V.

**THOMAS JEFFERSON**, born in Morgan Co., Ill., Feb. 21, 1833; now of Pasadena, California. Married Lenora Wilson Nov. 6, 1859. They had seven children.

1. Melgar McClellan, born Aug. 18, 1860. Died Aug. 25, 1862.

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2. John Emmett, born Aug. 17, 1862. Married Feb. 18, 1889, to Clara White. He has been Government postal clerk for about thirty years. They live now at Greenacres, near Spokane, Washington, and have three children, Harry and Russell, and an adopted daughter, Frances.
  3. Henson Everett, a farmer, Galesburg, Ill., born Mar. 8, 1864. Married June 4, 1890, to Harriet Baily Sawyer. Children, Floyd Baily and Esther Sawyer.
  4. Henry Malcolm, born Dec. 20, 1865, a traveling salesman. Twice married; first, Nov. 28, 1888, to Mary Adams; children, Myrle Meron and Charles Emmett. Second, Sept., 1914, to Hildred Maud Shore. They live at Bluffs, Ill.
  5. Carrie Geneva, born Dec. 19, 1867. Married April 15, 1891, to Samuel McClintock, of Galesburg, Ill., a produce dealer. They have two boys, Carl Everett and Forest Bates. The older son is married to Kathryn Westerholt.
  6. Miss Lenora Wilson, born Sept. 27, 1869. Living at Los Angeles, California.
  7. Mary Emma, born Aug. 18, 1871. Married Oct. 2, 1900, to H. C. Lucas. Live at Long Beach, California.

## VI.

**PERMELIA JANE**, born Oct. 11, 1834. Died July 25, 1882. Married April 21, 1864, to James Sharp, of Camp Point, Ill. They had four children, two of whom died in childhood. The living sons are:

1. John Fletcher, born March 2nd, 1865. Married Bessie Constance Pickrell, Nov. 28, 1892. They have

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two children, Helen Irene and John Fletcher, Jr. He is a lawyer of Purcell, Oklahoma, and is now one of the judges of the Supreme Court of the State of Oklahoma.

2. James Baxter, born Sept. 29, 1868. Address, Purcell, Oklahoma.

## VII.

MADISON CAUBY, born in Morgan Co., Ill., July 7, 1886. Married Minerva Emma Latimer, May 16, 1861. They had five children.

1. George Griswold Latimer, born March 21, 1868. Single. He has been in Central West Africa for the last twenty years, securing specimens and studying Natural History, especially Zoology and Botany. Is a member of the British Ornithological Union.
2. Eula Goodpasture, born May 28, 1865. Married June 9, 1904, to Rev. L. O. Lee, D. D., a missionary in Central Turkey. She was for twenty years a missionary in Central Turkey. Is now in this country, and is Foreign Secretary of the Woman's Board of Missions of the Interior, located in Chicago, Ill. She has no children of her own, but is a devoted mother to the three daughters of Dr. Lee; Harriet A., of Evanston, Ill., a teacher; Mary, a missionary in China, and Carolyn Lee Estes, of Constantinople, Turkey, where she and her husband are now teachers of music.
3. Mary Drennan, born Feb. 22, 1867. Married June 25, 1896, to Alvah I. Sargent, a dentist of Galesburg, Ill. They have two children, Constance Latimer and Hubert Drennan.
4. Harriet Myrtle, born Feb. 27, 1878. Married Jan. 1, 1902, to Wm. E. Gould, a banker of Kewanee, Ill.

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They have two children, Harriet Barodel and Eleanor Bates.

5. Madison Clair, born Oct. 26, 1881. Married Dec. 29, 1907, to Helen Bullard, of Springfield, Ill. He is Professor of English in the State College at Brookings, South Dakota. They have two children, Robert Latimer and Mary Elliott.

## VIII.

**MARGERY JOSEPHINE**, born Jan. 30, 1889, in Morgan Co., Ill. Married Nov. 22, 1860, to David Reed Thomas, now of Galesburg, Illinois. They have had eight children.

1. Lizzie May, born Sept. 15, 1861. Married, first, Dr. H. H. Littlefield, Nov. 24, 1887. Had one daughter, Eula, who married Cecil Patterson, of San Francisco, California. Second marriage, Sept. 24, 1906, to J. J. Fulton, of San Francisco.
2. Nancy Josephine, born Aug. 19, 1863. Married Z. H. Sexton Sept. 23, 1885. She died Feb. 25, 1887.
3. Edith Allegra, born Oct. 21, 1865. Married, first, to Harry Smith, Dec. 7, 1892. Had one daughter, Ethel, who married Harold E. Bowles, of Galesburg, Ill. Second marriage Dec. 5, 1914, to John H. Culver, railroad engineer.
4. Arthur Reed, born June 18, 1868. Married Ethel May Brunges May 9, 1914. Post office address, South Bend, Ind.
5. Augusta Bates, born July 2, 1871. Died Sept. 1, 1872.
6. Lottie Maud, born Oct 11, 1873. Married March 8, 1892, to David H. Flickwer, a merchant of Beards-

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town, Ill. They had five children, three living, Josephine N., Hallie M., and David Thomas. Two died in infancy.

7. Freddie, born July 17, 1876. Died Feb. 17, 1877.
8. Madison Clarence, born Dec. 19, 1879. Railroad engineer. Married Maud Wagler Aug. 7, 1912. One child, Joseph Reed.

## IX.

**JOSEPH BAXTER**, born Jan. 11, 1841, in Morgan Co., Ill. He is now and has been for more than thirty years political editor of the Bloomington, Ill., *Pantagraph*. He married June 23, 1870, Sophie Harrison Rucker. They had six children.

1. Lucy Ragsdale, born March 20, 1878. Married Dr. John Edgar Welsh Jan. 1, 1900. One child, Lucy Bates. They live at 138 W. 70th St., New York City.
2. Miss Annie Rucker, born Nov. 13, 1874. Living at Rosedale, Kan.
3. Jerome Lowell, born Jan. 30, 1877. Died June 2, 1903.
4. Robert Paul, born July 16, 1879. Living at Rosedale, Kan.
5. Ralph Dwight, born Nov. 7, 1882. Lieutenant in U. S. Army. Now at Ft. Mills, Manila, Philippine Islands.
6. Irene Huron, born Sept. 25, 1888. Died Nov. 9, 1912.

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## X.

**ABRAHAM HENDERSON**, born Dec. 30, 1842, in Morgan Co., Ill. Minister in the Presbyterian church; now retired. Author of several books. Married Oct. 19, 1905, to Laura Kathryn Stickley in Washington, D. C. Their address is Strasburg, Va.

## XI.

**NANCY ANN DULCENA**, born in Morgan Co., Ill., Dec. 30, 1842. Died July 20, 1845.

## XII.

**MARCUS JEROME**, born in Morgan Co., Ill., April 23, 1845. Died Dec. 28, 1872.

## XIII.

**MARGARET ANN**, born July 20, 1847, in Adams Co., Ill. Married Leland S. Breese, a business man of Wilmette, Ill., Aug. 22, 1869, now deceased. He was a Union soldier in the Civil War, serving in the field until disabled and after that in the Quartermaster's Department until the close of the war. They had six children.

1. Margaret Josephine, born Feb. 20, 1871. Married Wm. B. Olmstead, now deceased, a merchant of Evanston, Ill., Aug. 7, 1894. They had two children, Cordelia Browne and Sidney Breese. The latter died July 5, 1910.



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2. Bessie Maybelle, born Aug. 31, 1872. Married Asahel W. Gage, a lawyer of Chicago, July 3, 1915.
  3. Harriet Isabelle, born Aug. 9, 1875. Married George Matthew Adams June 2, 1905. He is in the newspaper syndicate business in New York City. Address, 29 Eagle Rockway, Montclair, New Jersey. They have two children, twin boys, Leland Breese and George Matthew, born June 4, 1907.
  4. Paul Leland, born Jan. 14, 1888. Married Ruth Hill July, 1911. They live in Chicago. He is a traveling salesman.
  5. Niles Sidney Sumner, born June 15, 1886. Married Marjorie Benson Nov. 1, 1913. They live in Omaha, Neb. He is with the American Radiator Co.
  6. Beulah Nancy, born June 5, 1888. Died April 27, 1889.

#### XIV.

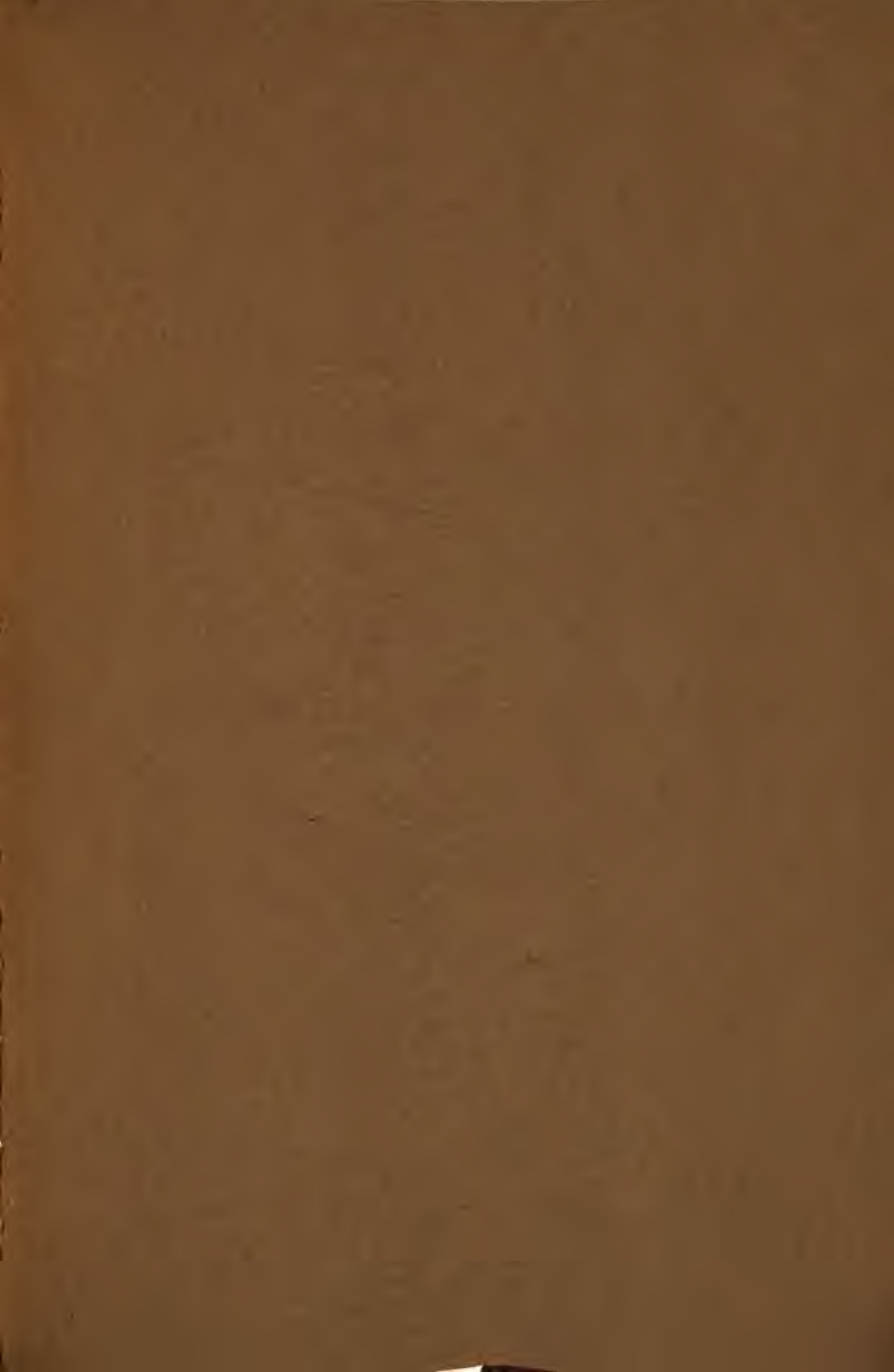
**HARRIET ROSANNA**, born March 17, 1850. Married Aug. 25, 1869, to David M. Harris, a minister of the Cumberland Presbyterian Church. He was a Professor in Lincoln College, Lincoln, Ill., for about twelve years, and after that he was editor of the *Cumberland Presbyterian*, a church paper, located at Nashville, Tenn. She died July 29, 1876.





















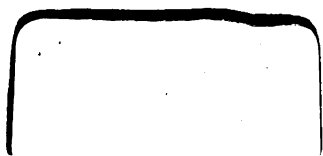
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